
THE

Churchman's Monthly Magazine.

[VOL. II.]

NOVEMBER, 1805.

[No. 11.]

Biography.

We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day-star arise in your hearts: knowing this first, that no prophecy of the scripture is of any private interpretation.—2 Peter, i. 19. 20.

LIFE OF SAMUEL JOHNSON, D.D.

THE FIRST PRESIDENT OF KING'S COLLEGE, IN NEW-YORK.

[Continued from page 220.]

TAKING leave of their friends in London, Dr. Cutler and Mr. Johnson embarked for America on the 26th of July; and after a pleasant passage, landed at Piscataqua; whence they proceeded directly to Boston. On the 4th of November, 1723, Mr. Johnson arrived at his mission in Stratford, and was joyfully received by his little flock. Mr. Pigot then hastened to his charge at Providence.

At that time there were about thirty Episcopal families at Stratford, but all of them poor; and about forty more in the neighboring towns of Fairfield, Norwalk, Newtown, Ripton, and West-Haven: at each of which places Mr. Johnson agreed to officiate once every three months, but chiefly on week days. He was then the only Episcopal Clergyman in the Colony, and found himself on all sides surrounded by bitter adversaries. He was generally considered and treated as a schismatic and apostate; and the people seemed to be resolved, by thwarting him, and rendering his situation uneasy, to drive him, if possible, from the country. However, he had prepared himself for such treatment, and showed a steadiness and firmness of mind equal to the occasion. He still preserved his wonted cheerfulness and benevolence of temper, and conversed with those who

had been formerly his friends, when they gave him an opportunity, with his usual frankness. At first they were suspicious and shy of him; but at length, won by his courteous, prudent, and obliging behaviour, many of them returned to their former good humour, and others abated much of their severity.

Some, who did not know him, took him to be a man of deep design and much worldly policy. They were unable to conceive it possible, that he could have conformed to the Church from any other motive than merely to advance his temporal interest. But they who were best acquainted with him knew him to be so far from being governed by mercenary views in any thing, that he was rather apt to be negligent of his worldly affairs, even to a fault. Of this he was sensible himself; and therefore, as he found it impossible to live among his poor people with any tolerable decency, without keeping house, he thought it highly expedient to marry some person in whose experienced economy he could safely confide.

About the year 1727, Mr. Burnet, a son of the famous Bishop of Salisbury, was the Governor of New-York. He was a lover of books and a considerable scholar; and never was happier than when in the company of men who were able to converse on the various subjects of literature. With him, Mr. Johnson, who frequently made visits to New-York, was a favourite: but this connection at length brought the latter into much perplexity of mind. The Governor, whose eccentric genius was not to be confined within the vulgar limits of orthodoxy, had greedily imbibed, and made himself master of the principles of Dr. Clarke, relating to the Holy Trinity, and of Bishop Hoadly, relating to ecclesiastical authority; and he was zealous and alert in his attempts to proselyte his friends to his own way of thinking. He flattered himself with the expectation of succeeding with Mr. Johnson in particular; as he knew him to be no dogmatist, but inquisitive, and, from an impartial love of truth, willing to read and examine any thing that was offered him. Accordingly he assailed him with all his strength and dexterity, and furnished him with the best books that had been written by Clarke, Whiston, Hoadly, Jackson, Sykes, and others on that side of the question, both in the *Trinitarian* and *Bangorian* controversy. Mr. Johnson, who read these authors willingly, could not but admire them as writers, but was much shocked with observing their artifices and subtleties. Yet had it not been for his habitual principle and resolution to act impartially, and to examine things with the greatest care and exactness on both sides, he would have been in no small danger (and indeed for some time he actually was in danger) of being borne down by the weight of their reasonings, or, at least, deluded by the plausible appearance of their arguments.

In order to do justice to the cause of truth, in these cases of no small importance, Mr. Johnson, having read the before-

mentioned authors, with his usual impartiality set himself down to examine, with great care and exactness, what had been offered on the other side, in the *Trinitarian* controversy, by Bishop Bull, Bishop Pearson, Dr. Waterland, and others; and in the *Bangorian* controversy, by Dr. Rodgers, Bishop Sherlock, Bishop Hare, Bishop Potter, Dr. Snape, and Mr. Law. He was sensible that this examination required the prudent exertion of all his abilities, which he bestowed upon it very seriously and conscientiously.

In the process of his enquiries under the first head he was convinced, more than he ever had been, that the only way of coming at the truth, was to lay aside all pre-conceived schemes, and every hypothesis for accounting philosophically for the *modus* of the Trinity, which is beyond the reach of our faculties; and to have recourse to the scriptures themselves in the original languages, in order to find what they really teach; and then to consider the sublimer doctrines of revealed religion, not as subjects of philosophical disquisition, but as truths or *facts* which the scriptures assert. He therefore went on in this manner, to inform himself whether the sacred writings do or do not, in fact, teach the doctrine of a co-essential Trinity in the one essence of the Deity; and whether they do or do not assert, that Christ and the Holy Ghost are God, in the same sense of the word as when it is applied to the Father. He then proceeded to enquire into the sense of the Primitive Church, with regard to these points, reading the original writers that are still extant. Consulting the *Fathers* only as *witnesses of the fact*, he was anxious to discover with certainty, not so much the opinion of individuals, as whether or not the doctrine of the Trinity, or of the proper divinity of Christ and the Holy Ghost, was *generally* taught and believed in the Church, for several ages immediately succeeding that of the Apostles. The result of this laborious examination was, a full conviction both of the truth and importance of the doctrine of the Trinity; in the firm belief of which he afterwards continued to the last, without wavering.

It was indeed no small instance of self-denial, in a man of his turn of mind, to submit his understanding to the obedience of faith. He was desirous of seeing to the bottom of things, and, consequently, disposed to reduce the doctrines of Revelation to the standard of his own reason. He was naturally disposed to invent hypotheses for explaining the *manner* of divine things, and the *grounds* on which they are thus represented to us in scripture; and to use the same liberty in speculating on the articles of faith as on the phenomena of nature. But at length, by a serious and close application of thought, he was convinced of the folly of thus speculating on subjects which are beyond the reach of our faculties. Thus, for instance, it appeared to him, that it is as really beyond our abilities to conceive *how* the Unity Man can consist of Spirit, Soul, and Body, as *how* the Unity

God can consist of Father, Son, and Spirit. And that God and man should be so united as to constitute one person, actuated by the divinity, was, in his opinion, as clearly intelligible, as that the spirit of a man should be so united to his body, as to move the whole or any part of it, by the bare act of volition.

Upon the whole, he came to the following conclusions, which were ever after his fixed principles: viz. "That we must be content chiefly, if not only, both in nature and revelation, with the knowledge of *facts*, together with their *designs* and *connections*, without speculating much further: and, that one great end of all God's discoveries, both in nature and grace, is to mortify our pride and self-sufficiency—to make us duly sensible of our entire dependency—and chiefly to engage us to *live by faith and not by sight*, and in the practice of every grace and virtue, in which our true perfection and happiness altogether consist."

His enquiry into the merits of the other controversy was not attended with any great labour or difficulty. He was soon able to satisfy himself that Christ and his Apostles did actually establish a certain form and order of government in the Church, which, as to all its *essential* parts, was to continue "to the end of the world;" and that it was not left to the *discretion* of any human authority to alter or reject it, as might best suit with wordly convenience. [To be continued.]

FOR THE CHURCHMAN'S MAGAZINE.

AN HISTORICAL SKETCH OF THE ORIGIN OF SOME OF THE EPISCOPAL CHURCHES IN NEW-ENGLAND.

[Continued from page 229.]

I SHALL now take up my narrative where I left it, and close for the present. At the same time, I do earnestly request the fathers of the Church, and the patrons of this Magazine, to bring forward all historical facts relative to the rise and progress of the Episcopal Church in this country, that so the documents necessary to the writing a regular ecclesiastical history may be collected and put in a state of preparation for the pen of the historian. Mr. Muirson spent some time in Connecticut in the capacity of an itinerant missionary, serving the Church with all his might, but the independents used all means in their power to render his labours ineffectual. On this subject, he thus wrote to the society. "The people (says he) were likewise threatened with imprisonment, and a forfeiture of five pounds for coming to hear me. It would require more time than you would willingly bestow on these lines, to express how rigidly, and se-

verely they treat our people, by taking their estates by distress, when they do not willingly pay to support your ministers; and though every Churchman in that colony pays his rate for the building and repairing their meeting-houses; yet they are so set against us, that they deny us the use of them even on week days. All the Churchmen in this colony request, is, that they may not be oppressed, and insulted over; that they may obtain a liberty of conscience, and call a minister of their own; that they may be freed from paying *their* ministers, and thereby be enabled to maintain *your own*. This is all these good men desire." This hath been a grievance of the Church of England people from the beginning almost to the present day. Mr. Muirson however continued his labours; and would in all probability have brought great numbers to entire conformity to the Church, but he died soon after, in 1709. He is supposed to have been the first Episcopal clergyman who ever performed divine service in this state. Colonel Heathcote gave the following character of Mr. Muirson a little before his death: "He is truly very well qualified for the service, having a very happy way of preaching, and considering his years, wonderfully good at argument, and his conversation is without blemish."

The Rev. Mr. Pigot was the second clergyman who visited this state, and he was the first settled missionary at Stratford, A. D. 1722. He was the first who performed divine service at Newtown, Fairfield and Ripton; but continued only eighteen months. Dr. Caner came soon after. Dr. Johnson was the second settled missionary in this state, and was placed at Stratford A.D. 1723, at which time the first Church was erected.— Dr. Johnson took the small adjacent parishes under his care, particularly Ripton; there they erected a small Church, about the year 1740, and in the year 1755, the Rev. Mr. Newton, at the request of said parish, was appointed their missionary. He was an able, sound divine, and continued with his people until his death, which took place in the year 1787, the 68th year of his age, and 34th of his ministry. In 1763 the parish of Ripton erected a new Church, near to the site of the old one.

In 1787 the Rev. Mr. Clark was appointed their minister, and continued with them until 1792, when he removed to Providence, (state of Rhode-Island.)

In 1799, the Rev. Mr. Todd was appointed their Rector, where he still continues. In August, 1803, a decent Church was erected in the parish of New-Stratford,* and is now almost completed, and ready for dedication. Sixty years past there were but a very few Episcopalians in the town of Huntington; but they have now two decent Churches, and are at present an able, well-united parish. *Behold how good, and how pleasant it is for brethren to dwell together in unity!*

* The parishes of Ripton and New-Stratford now constitute the town of Huntington.

The members of the Church of England in Connecticut, generally have been, what they always ought to be, a family in unity among themselves. And verily the Church of God is not like the mighty torrent, with a short-lived noise, and furious impetuosity; but is like a peaceful river in its own channel, strong without violence, and gentle without dulness. The ark of Christ, the Church, is "a covert from the storm" on the ocean of life; and if we do not presumptuously venture ourselves out of it, we shall have a "strong anchor of hope" in the storm of death; and in the bright morning of an eternal day, we shall emerge from the grave, and be clothed with the garments of glory and beauty, completely fitted for our Lord and Master's use, and inducted through the merits of the Redeemer, into those mansions on high, where his honour dwells. At present, I will conclude with the words of Archbishop Sharp. "This I am sure of, so long as you continue in our communion, you are in the communion of the true Church of Christ. I dare answer for the salvation of all those, who, continuing in our Church, live up to the principles of it: but I dare answer nothing for them, who, being brought up in this Church, and having so great opportunities given them of knowing the truth, do yet depart from it. I pray God, they may be able to answer for themselves."

STEDFAST.

N. B. Mr. Stedfast will oblige the public in general, and the editors of the Magazine in particular, if he will continue to transmit historical sketches, anecdotes, extracts from original letters, &c. &c.—"Let your light so shine."

ONE, HOLY, CATHOLIC CHURCH.

HOWEVER justifiable separation may be in some cases, and however necessary at all times for the friends of truth and righteousness to withdraw themselves from the tents of error and ungodliness; still it cannot be denied, that the numerous sects and parties into which the Christian world has been divided, and their almost endless diversity of religious opinions, must be considered as one of the heaviest calamities, with which mankind have been visited. Nor need we be at much pains to point out this wild variety of sentiment respecting the doctrines of the Gospel, as the most common source of infidelity, and most powerful support of irreligion: since we find it daily appealed to as such, and therefore industriously encouraged by those "perverse disputers," who, rather than embrace the "pure and undefiled religion" of Christ, allow themselves to be completely "spoiled through philosophy and "vain deceit."

Nothing seems to be better known, nor more carefully improved by the adversaries of our common faith, than the advantage they derive from those unhappy dissensions, by which the family of Christians, which an Apostle calls the "household of faith," is divided against itself. In lamenting the effects of such shameful division, the Church of Christ may justly say, in the words of the Psalmist; "It is not an open enemy that hath done me this dishonour; but even those who were once my companions, who took secret counsel together with me, and walked in the house of God as friends." Such "offences," however, we are assured, "must needs come;" even although a woe be denounced against those, by whom they come. We are also forewarned, that there must, and will be heresies, factions and parties, distinguished by their false and destructive principles; that they who are approved by their steady adherence to TRUTH, UNITY and ORDER, may be made manifest."

There is no article of the Christian faith, as laid in our public creeds, that seems to be so strangely misunderstood, and so little attended to as that in which we are taught to profess our belief in the "HOLY CATHOLIC CHURCH." And the mistakes and inattention so prevalent with regard to this important article, are the more to be regretted, as the baneful consequences arising from this unhappy cause do daily exhibit an increasing tendency to disorder, confusion, and every evil work. It is no doubt by preserving the bonds of ecclesiastical unity, that Christians are to be kept in the way of obedience to the *one* God, and dependence on the *one* Mediator. It has therefore been justly observed by an eminent writer, that, "if ever this subject of the Church of Christ, now so much neglected, and almost forgotten by those who are concerned to understand it, should come to be better considered; there would be more true piety, and more peace, more of those virtues which will be required in heaven, and which must therefore be first learned upon earth.—Some amongst us err, because they know not the scriptures; and others, because they never considered the nature of the Church. Some think, they can make their own religion, and so they despise the word of God, and fall into infidelity. Others think, they can make their own Church, or even be a Church unto themselves; and so they fall into the delusions of enthusiasm, or the uncharitableness of schism."

"But as there is nothing to enlighten the minds of men, in the doctrines of salvation, but the *word of God*; so there is nothing that can unite their hearts and affections, but the *Church of God*." Ye are *one* bread and *one* body, saith the Apostle; *one* body by partaking of *one* bread; and that can only be in the *same communion*.*

Viewing the general state of religion in the United States,

* Preface to an Essay on the Church, by the Rev. Mr. Jones, of Nayland.

and the danger to which it is exposed, from professed infidels on the one hand, and from the abettors of enthusiasm and schism on the other, every devout member of the Church, who looks back through the mist of modern confusion, to the primitive order and uniformity of the Church, will see what necessity there is for his "continuing stedfast in the Apostles' doctrine and fellowship," as the only source of order and guard of uniformity.

With undeniable certainty it may be affirmed, that the ever-gracious and merciful Lord of Heaven and Earth, who has given to man the good things of creation for the use and benefit of his body, and the precious truths of revelation for the instruction and comfort of his soul, has in both instances met with the most ungrateful and unworthy returns. The good things of creation are daily abused to the basest purposes of riot and intemperance, consumed in sin and sensuality, and often made a pretence for indulging covetousness and ambition, a sordid parsimony, and griping avarice: while the precious truths of revelation are treated with the most insolent scorn and contempt, exposed to all the wantonness of raillery and ridicule, and often so strangely perverted, as to produce nothing but blind superstition and enthusiastic presumption. Amidst all the pretences to superior improvement and illumination in religious matters, how are we astonished at beholding, instead of a faithful discharge of religious duties, not occasional neglect only, but a constant derision and an avowed contempt! The sacred scriptures excluded from the worshipping assemblies of almost all other denominations except the Episcopal. Among the rising generation particularly, the rites and ordinances of the Gospel are exposed to every species of scorn and ridicule. Many parents, as if they hated their own flesh, and took no concern about a portion for their children in the heavenly inheritance, wilfully withhold them from the "lava of regeneration;" and multitudes of grown up men and women "count the blood of the covenant, wherewith they were sanctified, an unholy thing, in despite of the spirit of grace."

God is the God of ORDER not of *confusion*: His holy religion is the same to-day that it was at the beginning; it admits of no improvement nor alteration; like creation, it came perfect from the hands of its divine author, and no man with impunity may add to, nor diminish aught from it. The will of God must, in every thing, accord with his work; and we are to discover what his will is, from what he has *done* for the purpose of revealing it to us. His *doings*, no doubt, may be often "marvellous in our eyes," but no man, who is not actuated by the most palpable presumption and self-confidence, will dare to infringe, or pretend to alter, the order of God's works, whether they refer to his operations in the economy of nature or of grace. Bold and assuming as the naturalist too often is, he never has attempted to invest the reasons: to make the sun rule by night, and the

moon by day ; to oppose the stars in their courses ; to bring the winds out of their treasures, or to allay the fury of the tempest, by his unavailing "peace, be still." How then should any one pretend to alter the system of things spiritual ; to change the economy of grace ; to disjoint the whole frame of religion ; by opposing the revealed will of God, and setting aside the laws and institutions of his divine appointment ? Yet all this may be justly laid to the charge of those wild enthusiasts, who, full of the assurance of faith, and the inward experience of a self-confident mind, enrol themselves among the elect of God ; and certain, as they suppose, of being saved themselves, look down with contemptuous disdain on those humble Christians, who are yet content to "work out their own salvation," in the way that God has prescribed, "with fear and trembling." A doctrine which thus tears away from the human heart every solid motive to a holy and religious life ; which tells us, in language as plain as these people can possibly make use of, that if we are in the number of the elect, there is no fear ; and if we are not, there is no hope. Such a doctrine, the abettors of it, no doubt, justly suppose, would require to be supported, not by human authority, but by an immediate testimony from Heaven : and therefore, the modern preachers of this new Gospel, despising the commission which our Lord gave his Apostles, to be handed down by regular succession, have, all at once, assumed to themselves a title, by which they would make the world believe, that *they* have now the *only mission* from Heaven that exists upon this earth, the peculiar privilege of preaching what they are pleased to call *the Gospel*, in opposition to all that the CHURCH OF GOD has hitherto received under that venerable name.

The pride of infidelity, we may well suppose, is not a little cherished and supported by the gross absurdities which prevail among many of those who *profess to believe* the great truths of the Gospel ; and who, in flying from the ruinous paths of the impious sceptic, are often sadly bewildered in ways of their own devising, and plunge themselves into all the follies of the wild enthusiast. There seems to be a strange propensity in us Anglo-Americans (although we have been solemnly and publicly declared the most enlightened nation upon earth) to be misguided by *teachers* who go about to deceive ; and who, to carry on their deceit the more effectually, lay it down as an undoubted maxim, very flattering to the vanity of the human heart, that any man who can read, may, with the scriptures in his hands, be able to know and do every thing necessary to salvation. But this, though partly true, is not the whole truth ; and well meaning people ought to be put upon their guard against such an artful and ensnaring misrepresentation. Had the scriptures contained only a few moral precepts, tending to preserve the peace of society, and to regulate man's conduct towards his neighbour, without prescribing any sacred rites and institutions, as a testi-

mony of his submission to the will of his God, the maxim I have mentioned might have been assumed with more propriety. But is this really the case? Has a man, in order to be made a Christian, nothing more to do than to go to a bookseller's store, and purchase a *Bible*, that he may peruse it at his leisure, and interpret it as he thinks fit? With all the liberality which this age possesses, no one has yet ventured to assert so much in plain terms, although the loose opinions which so generally prevail, clearly shew that too many are guided by no other principle.

BP. SKINNER.

ANTIQUITIES.

OF THE JEWISH SECTS.

THE *Jewish* sects, the *Pharisees*, *Sadducees*, and *Herodians*, are so frequently mentioned, and so constantly alluded to in the writings of the New Testament, that it is absolutely necessary, in order to understand those writings, to be made acquainted with their discriminating principles and practices.

The most ancient *Sect* among the *Jews*, was that of the *Sadducees*, so named from *Sadoc* the founder of it, who lived about 220 years before the nativity of our Lord. He taught that no rewards were to be hoped for, nor punishments to be dreaded in another life. The most essential branches of the doctrine of the *Sadducees* in our Saviour's time, are evident from scripture; wherein we are told that they did not believe that there is to be any *resurrection*, neither *angel* nor *spirit*. They built this doctrine upon their *literal* interpretation of scripture, which, they pretended, did not teach them the doctrine of *immortality*. Therefore, they served God only for a temporal reward, and gave themselves up freely to sensual pleasures. Josephus affirms of them, that they did not allow of any *providence* in any case whatever; but imputed every thing to human choice and free will. They had but little agreement among themselves, and but small authority with the people. Their number was not great, but they were the chief men of the nation, and even many of them priests. The common people were more attached to the *Pharisees*, who kept up an outward shew of great piety. Queen *Alexandra* gave them great power in the minority of her sons.

It is supposed, with a good deal of probability, that the *Herodians* (Mark xii. 13) differed but little from the *Sadducees*. St. Mark (viii. 15.) seems to call that the *leaven of Herod*, which Christ styles (Mat. xvi. 6.) the *leaven of the Sadducees*, because the greater part of them were of *Herod's* side. There are some, who imagine that it was a sect, which professed to believe that *Herod* was the *Messiah*. But this is very improbable. What may most safely be depended upon, is, that the *Herodians* in

general, were a set of people, who were mighty advocates for Herod; who, like the generality of the grandees, was a *Sadducee*; and who, consequently, were in a different political interest from that of the *Pharisees*. These last, notwithstanding, joined with the *Herodians*, when they wanted to ensnare Jesus.

The *Pharisees* were so called from an Hebrew word (*pharesh*) which signifies to *separate*, or set *apart* from, because they pretended to a greater degree of holiness and piety than the rest of the *Jews*. *St. Paul*, who had been of this sect, seems to allude to their affected holiness, when he saith, he was *separated unto the Gospel of Christ*; because *separated* signifies the same as *sanctified*. It is no easy matter to trace out the beginning of this sect: but it is most probable, as they were such lovers of *traditions*, that they began to appear when traditions came to have the preference to the written law of God; that is, about an hundred years before the birth of Christ. They lived very publicly, in great amity with one another, leading a plain and outwardly strict life; but most of them were interested, ambitious and covetous. They valued themselves on a great exactness in the outward performance of the law. They gave tythes not only of large fruits, but of the smallest herbs, as cummin, mint, millet, &c. They took great care to wash themselves, to purify their cups, their plate, and all their furniture. They kept the Sabbath so scrupulously that they made it a crime in our *Saviour* to moisten a bit of clay at the end of his finger; and in his *disciples*, to pluck some ears of corn as they passed along. They fasted often, many of them twice a week; *i. e.* on Mondays and Thursdays. They affected wearing their *Phylacteries* and borders of their garments much larger than ordinary. *Phylactery* signifies a *memorial* or *preservative*. It was a sort of *amulet* or *charm*. The Hebrew name for phylacteries, is *tephillim*, which signifies *prayer*, because they wore them especially when at prayers. The *Phylacteries* are parchment cases, formed with great nicety into their proper shapes; they are covered with leather, and stand erect upon square bottoms. That for the head, has four cavities, into each of which is put one of the four following sections of the law—Exod. xiii. 1. 10.—Exod. xiii. 11. 16.—Deut. vi. 4. 5.—Deut. xi. 12. 13. The other, for the left arm, hath but one cavity, and into that, four sections are also put. They derive this custom from Deut. vi. 8. Their fringes were of different colours, and they were ordered to wear them on the borders of their garments, that they might look upon them and remember the commandments of God. The *Jews* even to this day, wear these outward marks of religion, when they go to the Synagogue on working days; on the Sabbath and Festival days they say that they have no need of those remembrancers.

The *Pharisees* gave alms in public, and disfigured their faces that they might look like great *fasters*. The touch of an unclean person they deemed the highest affront; and such they esteemed not only the Gentiles and public sinners, but all that were of any odious profession. In a word, most of them were devout only from a principle of interest. They misled ignorant people by their specious discourses; and the women even stripped themselves of whatever was valuable to enrich them. Under the pretence that they were the people of God, with whom the law was deposited, they despised the *Greeks* and *Romans*, and all the nations upon earth. Concerning the learning, frivolous questions, and traditions, the Talmud, &c. we shall hear hereafter.

But of all the *Jewish* sects, that of the *Essenes*, though not mentioned in the New Testament, was the most singular. It is supposed with a good deal of probability, that this sect began, during the persecution of *Antiochus Epiphanes*, when great numbers of the Jews were driven into the wilderness, where they inured themselves to a hard and laborious way of living. There were two sorts of them; some lived in society, and married; though with a great deal of wariness and circumspection; they dwelt in cities, or applied themselves to husbandry, and other innocent trades and occupations. These were called *Practical Essenes*. The others gave themselves up wholly to meditation, and were called the *contemplative Essenes*. They avoided living in great towns, as prejudicial to contemplation, and exposing them to temptation. But both sorts of *Essenes* in general followed the same maxims. They drank no wine, and were eminent for their frugality and continence. To all sorts of pleasures they were perfect strangers. They used a plain simplicity in their discourse, and left to philosophers the glory of disputing and talking eloquently. With commerce they did not meddle, imagining that it is apt to make people covetous. There was no such thing as *property* among them; but they had all things in common; and whenever any one was admitted into their society, he was obliged to give up his goods for the use of the community: As they were charitable one towards another, and hospitable to strangers, want and indigence were unknown among them. All such arts as were destructive to mankind, or hurtful to the public were banished from their society; and as they reckoned war unlawful, so they had no workmen that made any sort of arms.—However, when they travelled, they carried a sword to secure themselves against the thieves and robbers, who were then very numerous in *Judea*. They never took any thing with them for their journey, because they were sure of finding all necessaries wherever they came. There were among them neither masters nor slaves; all were free, and served one another. There was notwithstanding a great deal of order amongst them. The *Elders* especially were very much respected, and the disciples had

a great veneration for their masters. They never took an oath, without the most serious and mature deliberation; they had the utmost abhorrence of a lie; and their *word* was more sacred than the oath of any other. *Josephus* speaks of them at large in the 7th ch. of the 2d Book of the *Jewish war*.

Such were the sects among the *Jews*; and it hath been observed, that as there is a great conformity between the *Essenes* and the *Pythagorians*; so is there between the *Sadducees* and *Epicureans*; and the *Pharisees* and *Stoics*.

TO THE EDITORS OF THE CHURCHMAN'S MAGAZINE.

Gentlemen—

IF the following Thoughts, concerning those who have the care of the Education of Youth, be thought worthy a place in the Churchman's Magazine, it will gratify a subscriber.

ON THE STUDY OF RELIGION.

QUINTILLIAN, a man of great ability and probity, who was a teacher in the Pagan world, lays it down as a rule, in forming a perfect orator, (he means a pleader or advocate at the bar of justice) that none but a just man, one possessed of all the moral virtues, as well as gifted with an ability to speak well, can be so. The same author also tells us, that in order to form a good man, every parent, guardian, or tutor, knowing how deep the first impressions generally are, especially towards ill, ought to have a particular regard for the good morals of the nurses, servants, and even of the play-fellows of an infant, before it be sent to school. He condemns the blind indolence of parents towards their children, and their neglect to preserve in them the valuable treasure of modesty; the want of which is the source and original of all the disorders that appear so commonly in youth. Inveighing severely against that education which is ignorantly called *kind* and *tender*, he adviseth to restrain the first sallies of the passions, and to make every thing subservient to the inculcating of morality; and that the very copies set them by their writing masters should contain some useful sentences or maxims for the conduct of life. But in the choice of a tutor or master, he is still more rigid. The most virtuous man is scarce enough for him, and the most exact discipline too little: because, says he, it is the master's wisdom that must preserve their innocence in their tender years; and his gravity, by commanding their respect, will keep them within the bounds of their duty; when, afterwards, they shall become less tractable. When he treats of reading, he says it ought to be managed with precaution, lest young people, who are the most susceptible of deep impressions, should learn not only what is elegant, but also vicious

and dishonest. And therefore, he enjoins us always to prefer VIRTUE to ELOQUENCE. In this view, we find him absolutely forbidding the reading of any thing lewd or licentious, and recommends the choice of authors, not by the lump, but of passages selected out of their works. "For my part, says he, I own there are certain places in Horace, which I would not explain."

Now can this point of education be carried to a greater degree of perfection? Or does it seem possible for Christian masters to go beyond it? Do all of them proceed so far? And yet it is certain, if their righteousness or scrupulosity in this matter does not exceed that of a heathen, "they shall in no wise enter the kingdom of Heaven." Therefore, after Christian masters have conscientiously laboured to instil principles of honesty and probity into youth, there is something more essential and important left behind, which is, to make the *moral man* a *Christian*. The first qualities are highly valuable in themselves, but piety is in a manner the soul of them, and infinitely exalts their worth. Religion should be the principal aim in all our endeavours, and the end of all our instructions. Though it be not constantly in our mouths, it should be always in our minds, and never out of sight. Whoever takes but a slight view of the old statutes of our Colleges, may easily discern that the intention of their founders was to consecrate and sanctify the studies of youth by religion; to train young men up in the nurture and admonition of the Lord, and to elevate them to the stature of perfect men in Christ Jesus; and that they may not be tossed to and fro with every wind of doctrine, whereby cunning men lie in wait to deceive. With this design, not only in our Colleges, but in every protestant school, the scriptures are put into the hands of youth, as the best means of correcting many things which occur in the works of profane authors.

The Greeks and Romans were civilized, polite, mighty conquerors, and well skilled in arts and sciences. They had their Orators, Philosophers, Statesmen, Lawyers, Ministers of Justice, and interpreters of the law; and yet before God, they were accounted no better than fools. They were like bees and ants, which live in commonwealths, and observe certain laws, without knowing why they do so. The nature of original sin, the surprising mixture we perceive in ourselves of baseness and grandeur, of weakness and strength, of love for truth, and proneness to error; of desires after happiness, and to obtain misery; could not be comprehended and unfolded by all their learning. They experienced all these different dispositions in themselves, without knowing the cause from whence they arose; being ignorant of the revelation of God, by which alone, man is able to solve these difficulties, by laying before us the fall of the first man, and the effects of original sin. But when the principles which revelation teacheth us upon this subject, are once laid down, the profane writers, by a slight alteration of their expressions, and

opinions, may become very serviceable to us in matters of religion. We find amongst them express proofs of the immortality of the soul, and of rewards and punishments in a future state. We learn from them that there is a necessarily existent being, independent and eternal, whose providence is universal, and extends to the smallest particulars; whose goodness prevents all the necessities of man, and loads them with gifts and blessings; whose justice punisheth public disorders, by public calamities, and his mercy compassionateth the penitent and returning sinner. This being, they observe, is every where present, and provides for the wants of all; he hears our prayers, receives our vows, regards our oaths, and punisheth such as break them; he penetrates the most obscure recesses of the heart, and troubles the conscience with remorse; he protects innocence, favours virtue, hates vice, and frequently punisheth it in this life; he takes a pleasure in humbling the proud, and in depriving the unjust of the power which they abuse. From these, and many such like important truths, appearing every day under different views, a judicious master may draw great advantage, and by degrees form a secret, intimate, and in a manner natural conviction in the mind against the attacks of infidelity. But the most effectual way of training up youth in the paths of religion and piety, is to put them under a master, who has a lively sense of it within himself: then every thing about him speaks and instructs, and conspires to raise a respect and esteem for religion, though seemingly engaged upon a distant subject. For this is more properly the business of the heart, than of the understanding; and it is with piety, as with the sciences; the way of teaching it by examples is far more short and certain than merely by precepts.

Therefore when reason has graced the understanding of a scholar, with the knowledge of all human sciences, and strengthened his heart with all the moral virtues; it must at last resign him into the hands of religion, that he may learn from thence, how to make a right use of every acquirement, by consecrating it for eternity. Reason should inform him, that without the instructions of this new master, all his labour, would be but a vain amusement; as it would be confined to earth, to time, to a trifling glory and a frail happiness: that this guide alone can lead man up to his beginning, carry him back into the bosom of the divinity, and put him in possession of the sovereign good for which he was created.

In fine, the last and most important lesson, which his teacher should give him, is, to receive with an entire submission, the divine instructions which religion will lay before him, to bring down every aspiring thought to the obedience of the gospel of God, and to look upon it as his greatest happiness and indispensable duty; to make all his other acquisitions and talents subservient to his glory.

M. N.

TO HONESTUS.

[Continued from page 239.]

AS to the other form, though it be answered above in the main, yet, as it involves more points of doctrine than belong to what ought to have been the simple state of the question, to show our disposition to give Honestus all the satisfaction in our power, we will consider it under the several views in which he has presented it to us.

“Or in other words, if God, &c. what reasons are there assignable why HE, in whose hand all hearts are,” &c.

It is a great matter if men understand some part of the ways of the Almighty; but the attempt to scrutinize that which even the angels are said to desire to look into, must be considered as vain, nay, altogether incommensurate to our limited and beclouded capacities. We know nothing of God, nor of the nature of ourselves, but what we learn from his word of revelation and his work of creation, and what he hath been pleased to communicate to us either way we ought to receive with a meek heart and a child-like disposition. “The secret things belong unto the Lord our God; but those things that are revealed belong unto us and to our children forever, that we may do them and live in them,” “for the manifestation of the spirit is given to every man to profit withal.” Far be it from us to enquire into the reasons why God does thus or thus with his creatures; seeing he hath created us by his power, redeemed us by his mercy, and still protects us by his providence, there can be no reason to doubt his love, or that God is even a respecter of persons.” We readily grant that “the hearts of men are in the hands of the Lord,” and that he can turn them as he pleaseth. And does he not daily work with and upon our hearts, inclining us to all the good we either think, do, or design? We perceive an uninterrupted agency issuing from the Sun of this planetary world, who with his beams enlivens and invigorates all things; and who hath read the Scriptures, and knows not that Christ, the Son of the intellectual system, “lighteneth every man that cometh into the world,” and by the agency of his holy spirit pleadeth his cause, and the real interests of men, in their hearts? But “the heart of man is deceitful and desperately wicked,” both by nature and by practice; yet his liberty of choosing good and refusing evil is not lost, though greatly biassed. To remove the predilection to evil, the spirit of God is given to every man “according to the measure of the gift of Christ;” but man has it in his power to shut his eyes against the light, let the sun shine ever so clear; and to shut his ears against the charmer, charm he ever so wisely.—Man may destroy his mortal life, though he have the means of prolonging it—and amidst the full blaze of evangelical day, man may choose to walk in darkness: And why? “because his

deeds are evil." Conviction may indeed properly enough be said to be the work of God alone, but conversion is a joint operation, partly his and partly our own: and it is impossible for any man to tell how, when or where, it had its beginning. Behold the flux and reflux of the ocean; tell me, Honestus, the very moment of high or low water, if you can. I know you cannot. No more can a man tell the moment of his conversion. A man may tell the moment when God made his conscience smite him for some particular sin or sins, but it were a confounding of terms to call this conversion. Multitudes go on daily in the commission of sins which their consciences condemn—and they complain of "the law in their members warring against the law of their mind, and leading them into captivity unto sin and death:"—and will any man call this conversion? If we desire to form correct ideas concerning the word conversion, we must learn them from that great teacher sent down from God, who hath said—"Except ye be CONVERTED, and become as little children, ye shall not enter into the kingdom of God." *Conversion*, then, and *becoming as little children* are words of the same import, and denote the terms of admission into the kingdom of Heaven. To "become like a little child" is a hard saying to many. To the wordly wise man, to the rich man, and to the man puffed up on account of his literary acquirements, such language is perfect nonsense. Yet the words of wisdom "are and will be justified of her children," and the truth will prevail. We *must* become as little children—void, like them, of all our preconceived opinions and prejudices—divested of all merit or self-righteousness—clear of all strife and debate—without covetousness and without envy—looking up with the most implicit obedience to receive and obey our Heavenly Father's commands, and with filial trust and confidence to receive "this day our daily bread." In a word, listen to the child, praying in the words of him, who, while upon earth, always manifested a predilection for "little children," and lisping out "Our Father who art in Heaven," &c. and take this child for thy pattern, Honestus, "and go and do likewise." Let not the humility of the copy induce any one lightly to esteem the original. Jesus was once a child, and of him we read, that "he *increased* in stature and in love with God and man."

Again. St. Peter exhorted the unbelieving Jews thus: "Repent, and be *converted*, that your sins may be blotted out." As if he had said, "Look unto him whom by your sins ye have bruised; behold him on the cross a propitiation for your iniquities; mourn for him and his sufferings, seeing ye are the guilty cause; be in sorrow for him, as one sorroweth for his first-born; and turn ye from all your transgressions, and his blood, like that of the paschal lamb, will speak salvation and peace unto your souls, even a happy release from the bondage of corruption into the glorious liberty of the sons of God." To aid you in this

good work, "his grace will be sufficient for you, and he will perfect strength in your weakness." The first good motion proceeds from his holy spirit: Quench not that celestial spark; feed it with the fuel of your affections; and fan it with the purest breath of your lives. God made man a living soul, that he might be a fellow-worker with him, here in grace, and hereafter in glory.

St. James saith—"He who *converts* a sinner from the error of his way, doth save a soul from death." Here the *conversion* of one man is ascribed to another. The language of the first promulgators of the doctrine of repentance and remission of sins frequently was, "We pray you in God's stead, be ye *reconciled* to God." Saul, by the manifestation and voice of Jesus, from heaven, was *convicted* of his crime of being "exceedingly mad" against Christianity, but he was sent to Ananias to receive the principles of *conversion*, or, in other words, to be instructed by him in what course of life he was to enter upon, and pursues in future. Well therefore might the apostle say, "I obtained *help* of God." But as the idea of "having obtained help," implies a previous insufficiency on the part of man, so on the part of God it implies that his grace is sufficient for us, and he hath accordingly promised, "I will perfect strength in thy weakness." The apostles are said to shew unto men the "way of salvation:" but unless men were in a condition of deriving benefit from this manifestation, it would only but mock them, by offering privileges to which they could not attain. So far is this from being the case, that all the promises of God to men are "yea and amen," seeing "grace and truth are given to men by Jesus Christ;" truth to correct our errors, and to point out the path of duty, and grace to enable us to walk therein. But neither is God's grace nor his truth coercive: If they were, man were no longer a free agent, and consequently not accountable for his actions. To take off the guilt of wicked actions unrepented of, must God alter the constitution and the very essence of man, and change him from a rational creature made after his own image, into a mere machine? To be sure, this change would deliver men from the trouble of repentance, because they could lay every sin they committed or intended to commit to the account of their Creator, and in the day of judgment, they might have some plea to ask the Almighty, "Why hast thou made me thus?" But "God is not a man that he should lie, nor the son of man" that he should change "the word that hath gone out of his mouth:" he said "let us make man in our image after our likeness,"—and accordingly "he formed man of the dust of the ground, and breathed into him "the breath of LIVES (as it is in the original) and man became a living soul."—Though the divine image and superscription be much defaced, it is not entirely obliterated; unless we suppose the enemy of man more powerful to effect man's destruction, than his Creator is to save and glorify him. "The

prince of this world had nothing" in our blessed and holy Redeemer ;—but alas ! he hath *too much* in us, but not *the whole* ;—for " the heathen are given to the son for an inheritance, and the utmost parts of the earth for a possession."—Over all men the son of man ruleth, and will rule to the day of judgment with the golden sceptre of mercy.—" Judgment is his strange work."—He worketh with men by the persuasions of his holy spirit, as man worketh with his fellow by the arguments of his mouth, and acts of kindness. By his Holy Spirit, God directs and influences the counsels of men ; suggests good thoughts ; excites the dormant principles of goodness in men that they may live more and more as they ought to do, and often restrains the lusts and passions of evil disposed men, that they may not do all the mischief which they intended. And all this without offering violence to man's unalienable prerogative, FREE-WILL. " If then" (to use the words of the learned and pious Bishop Sherlock on Providence, p. 120) " God must not permit sin, he must not suffer men to will and to choose any thing that is wicked, for this is the sin ; herein the immorality of the act consists. Consider then what the meaning of this is, that God must not leave men to the liberty of their own choice, but must always over-rule their minds by an irresistible power, to choose that which is good, and to refuse the evil. But will any man say that this is to govern men like men ? Is this the natural government of free agents, to take away their liberty and freedom of choice ? Does government signify the destroying of the nature of those creatures which are to be governed ? Does this become God, to make a free agent, and to govern him by necessity and force ?

" This I confess, is a certain way to keep sin out of the world : but it thrusts holiness out of the world too ; for where there is no liberty of choice, there can be neither moral good nor evil ; and this would be a reasonable objection against the holiness of providence, that it banishes holiness out of the world."

But God is just in all his ways and holy in all his works, and he hath required of us, " to love mercy, to do justice, and to walk humbly before him ;"—his commandments are not grievous, and in keeping them there is great reward ;—not a reward of merit, but a reward annexed to our putting ourselves in a condition, whereby it would be agreeable to the justice and goodness of God to confer, and possible for us to receive and enjoy it. All blessings, temporal and eternal, are the " gift of God, through Jesus Christ our Lord." They are due to the merits of Jesus our Redeemer, and he of his " good will to men" confers them upon such as are " able to receive" them. Every human hope and comfort is a fruit of the Saviour's raising on the true tree of life, the cross ;—there love regained for man, what man had lost for himself and his posterity, by tasting the fruit of the forbidden tree, the tree of death. The petition of the dying Mediator, " Father forgive them, for they know not what they do," extends

back to the first transgressors, and forward to the very last offenders, embracing the whole of the sinful progeny of Adam; and like the sun, from the influence of which nothing is hidden, it enlivens and invigorates every part of the intellectual world. By means of this, the "fellow-workers with God," daily "go out to their work and to their labour until the evening of their days,"—and those are still mercifully preserved in being, and not cut off in the midst of their sins, who, like the beasts of prey "retire to their dens," and choose to be in darkness, "refusing the light because their deeds are evil."

But "it well becometh the expectant of bliss to magnify the Lord, and his spirit, to rejoice in God his Saviour, for he hath holpen his lowly estate, and redeemed him from the hand of the enemy. It behoved Christ to suffer, and that repentance and remission of sins should be preached in his name. For, to him gave all the prophets witness, that through his name whosoever believeth in him shall receive remission of sins," as saith the prophet Zachariah, "In that day thou shalt be a fountain opened to the house of David, and to the inhabitants of Jerusalem, for sin and for uncleanness."—Again Isaiah saith, "He was wounded for our transgressions; he was bruised for our iniquities, the chastisement of our peace was upon him, and by his stripes we are healed. The Lord hath laid on him the iniquity of us all." And the promise hath received its accomplishment—"Christ died for our sins according to the scriptures;"—"he suffered once for all, the just for the unjust, that he might bring us to God;" and because that without shedding of blood there is no remission of sins," (blood being the life, and the life being forfeited to divine justice) "the LAMB of God who taketh away the sin of the world," was offered a propitiating victim, and "his blood shed for many for the remission of sins." The blood of Jesus Christ, the lamb, slain from the foundation of the world, cleanseth us from all sin," provided we put ourselves into a condition proper for receiving such a mercy;—provided, we approach him in humility and contrition, and meekly kneeling upon our knees in the unity of the spirit and the bond of peace, supplicate his grace and favor, saying, "O Son of David, have mercy upon us; if thou wilt thou canst make us clean!"

There is "no God like unto our God, that pardoneth iniquity, and passeth by the transgression of the remnant of his heritage," "who hath proclaimed himself, THE LORD, THE LORD GOD, MERCIFUL AND GRACIOUS, LONG-SUFFERING, AND ABUNDANT IN GOODNESS AND TRUTH, FORGIVING INIQUITY, TRANSGRESSION AND SIN." "If any man sin (and there is no man that sinneth not) we have an advocate with the Father, Jesus Christ the righteous, and he is the propitiation for our sins; and not for ours only, but also for the sins of the whole world."—"His name, (saith the angel,) shall be called Jesus, because he saves his people from their sins;" and therefore, "with the heart, man

believeth unto righteousness, and with the mouth, confession is made unto salvation ;"—" I believe in Jesus Christ his only son our Lord,"—" who is the saviour of all men, specially of those that believe."

Faith and works must always go hand in hand ; it is no where said, by thy faith thou shalt be justified ; but it is expressly said, that, by thy works thou shalt be justified ;" nay, that every idle word must be accounted for in the day of judgment. In a word, to the man enquiring the utmost limit of what Christ hath done for him, the words of Jesus to the Lawyer, enquiring the way to eternal life, are very applicable, " If thou wilt enter into life, KEEP THE COMMANDMENTS." But if this injunction should send the enquirer away sorrowful, because in doing so, he must part with great possessions or unlawful enjoyments, must do a great many things unpleasant to flesh and blood, and must undo by repentance a great many more ; and should he then proceed, by " scanning the ways of God," to justify himself by pleas drawn from this or that secret counsel of the Most High, which he may guess at, but never can know ; to such fallacious curiosity, we may properly address that saying of Jesus to the enquirer, whether John was to live on this earth till the last day—" WHAT IS THAT TO THEE ? FOLLOW THOU ME !" EDITOR.

N. B. If Honestus wishes to obtain further knowledge of the several doctrines connected with his question, he will be pleased to peruse Bp. Sherlock on Providence, Mr. Kettlewell's Measures of Christian Obedience, and Mr. Daubeney's fifth Discourse.

THE REV. DR. KETT'S DESCRIPTION OF A CLERGYMAN.

"**A** PIOUS, learned, and diligent divine, is one of the strongest supports, and brightest ornaments of his country. In his general intercourse with mankind, while he maintains his dignity, he is free from formality or moroseness ; enjoys society, but avoids its dissipation and its follies, and knows the value of time too well to sacrifice any very considerable share of it to mere amusements. To those who differ from him in religious opinions, he shews firmness of principle without asperity of conduct, as he is ever mild, gentle, and tolerant. He warms the hearts of his flock, by his fervent and unaffected piety, and he enlightens their understandings, confirms their faith, and invigorates their practice, by his judicious and impressive discourses. In his private admonitions, he is diligent in giving advice, and delicate in his manner of doing it ;—always considering whether the means he employs of reconciling animosities and reproofing vice, are best calculated to answer the proposed ends. He maintains a

proper intercourse with all classes of his parishioners, but he is neither arrogant to the poor, nor servile to the rich. To the indigent and deserving he is a constant friend, and so far as he is able, protects them from the oppression of their superiors; he relieves their wants according to the extent of his ability, and reconciles them to their laborious and humble stations, by the most earnest exhortations to patience and contentment. He is the composer of strife, and the soother of extravagant passions, and no less the temporal than the spiritual minister of peace.—His family is the model for all others in their attention to private and public duties; he is the general object of esteem to all, except the malignant and the envious; and he has the happiness to observe, that, as he advances in life, the respectability of his character gives additional efficacy to his instructions, and both increases the honor, and promotes the diffusion of his holy religion.”

FRAGMENTS, ANECDOTES, &c.

CLERICAL RETORT.

CAPTAIN Hall, sitting in a coffee-house near two gentlemen, whereof one was of the Clergy, who were engaged in some discourse that savoured of learning, the captain thought fit to interpose; and professing to deliver the sentiments of his fraternity, as well as his own, turning to the clergyman, spoke in the following manner; *D—n me, Doctor, say what you will, the army is the only school for gentlemen. Do you think my lord Marlborough beat the French with Greek and Latin? D—n me, a scholar, when he comes into good company, what is he but an ass? D—n me, I would be glad, by G—d, to see any of you scholars with his nouns and his verbs, and his philosophy and trigonometry, what a figure he would make at a siege or blockade, or reconnoitring, D—n me, &c.* The Clergyman gravely replied, *But pray, Sir, do you think, with your oaths and your damme's, you shall be able to storm heaven?*

SWEARING A RIDICULOUS AS WELL AS SHOCKING PRACTICE.

THE late Reverend Basil Kennett was once chaplain in a ship of war; and as his place was to mess with his brother officers, he found they were so addicted to the impious and nonsensical vice of swearing, that he thought it not becoming his character to continue any longer with them, unless he could prevail upon them to leave it off; but conceiving at the same time that any grave remonstrance would have but little effect, he bethought himself of a stratagem which might answer his purpose. One of the company having entertained the rest with a story agreeable enough in itself, but so interrupted and perplexed with *dam-*

me! blood and wounds! and such like shocking expletives as made it extremely ridiculous; Mr. Kennett then began a story himself, which he made very entertaining and instructive, but interlarded it with the words *bottle, pot, and glass*, at every sentence. The gentleman, who was the most given to the silly vice, fell a laughing at Mr. Kennett, with a great air of contempt. *Why*, said he, *G—d damme, doctor, as to your story, it is well enough; but what the d—l have we to do with your d—d bottle, pot, and glass?* Mr. Kennett very calmly replied, *Sir, I find you can observe what is ridiculous in me, which you cannot discover in yourself; and therefore you ought not to be offended at my expletives in discourse any more than your own.—Oh, Oh! damme, parson, I smoke you; you shall not hear me swear another oath whilst I am in your company; nor did he.*

FORCE OF CONSCIENCE.

A JEWELLER, a man of good character and considerable wealth, having occasion, in the way of his business, to travel to some distance from the place of his abode, took along with him a servant to carry his portmanteau. He had with him some of his best jewels, and a large sum of money, to which his servant was privy, who watched his opportunity, and with a pistol shot his master dead. With his booty, he made off undiscovered to a distant country, where he had reason to believe neither he nor his master were known; and there he began to trade, in a low way at first, that his obscurity might screen him from observation; and in the course of a great many years, seemed to rise by the natural progress of business, into wealth and consideration; so that his good fortune appeared at once the effect and reward of his industry and virtue. Of these he counterfeited the appearance so well, that he grew in great credit, married into a good family, and at length was chosen chief magistrate of the city where he dwelt. In this office he maintained his character fair and unimpeached, till one day, as he sat on the bench with some of his brethren, a criminal was brought before them who was accused of murdering his master. The evidence came out full; the jury brought in their verdict, *guilty*, and nothing remained but for the president of the court to pronounce sentence, who appeared to be in an unusual agitation of mind, and his colour changed often; at length he arose from his seat, and coming down from the bench, placed himself just by the unfortunate man at the bar, to the no small astonishment of all present: *You see before you* (addressing himself to those who sat on the bench with him) *a striking instance of the just reward of Heaven, which this day, after thirty years concealment, presents to you a greater criminal than the man just now found guilty.—* Then he made an ample confession of his guilt, and all its aggravations; particularly the ingratitude of it to a master who

had raised him from the very dust, and reposed a peculiar confidence in him; and told them in what manner he had hitherto screened himself from public justice, and how he had escaped the observation of mankind by the specious mask which he wore. *But now, added he, no sooner did this unhappy prisoner appear before us, charged with the crime I was conscious of myself, than the cruel circumstances of my guilt beset me in all their horrors; the arrows of the Almighty stuck fast within me, and my own crime appeared so atrocious, that I could not consent to pass sentence against the criminal, till I had first disburthened my conscience by accusing myself. Nor can I now feel any relief from the agonies of an awakened conscience, but by requiring that justice may be forthwith done against me, in the most public and solemn manner, for so aggravated a parricide. Therefore, in the presence of the all-seeing God, the great witness and judge of my crime, and before this whole assembly, who have been the witnesses of my hypocrisy, I plead guilty, and require sentence may be passed against me as a most notorious offender.*

We may easily suppose the amazement of the whole court, and especially of his fellow judges. However, they proceeded, upon his confession, to pass sentence upon him, and he died with all the symptoms of a penitent mind.

AMONGST the many valuable remains of antiquity which chance has favoured the world with, is the CURIOUS CAVERN, lately discovered on the HILL leading to BLACKHEATH, [England] in the main road to Dartford, and is presumed will make no inconsiderable figure, as it consists of 7 large rooms, from 12 to 36 feet wide each way, which have a communication with each other by arched avenues. Some of the apartments have large conical domes, upwards of 36 feet high, and supported by a column of chalk, 43 yards in circumference. The bottom of the cavern is at least 50 feet from the surface of the earth at the entrance; at the extremities 160 feet, and is descended by a regular flight of commodious steps. The sides and roof are rocks of chalk, the bottom a fine dry sand; and upwards of 170 feet under ground there is a spring of the most delicious water imaginable. The whole being entirely divested of any damps or nauseous vapours, and is illuminated in a manner which gives a grandeur and solemnity not to be described by those who have seen it, or imagined by those who have not.